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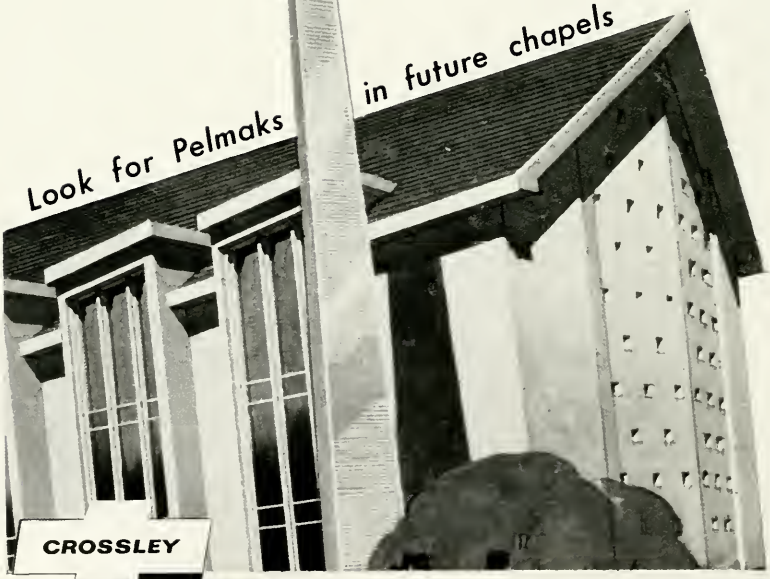

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Millennial STAR JULY 1964

VOLUME 126 NUMBER 7

THE WORD OF WISDOM

THE Word of Wisdom is a code of health, but it is a guide to spirituality as well.

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The Lord gave us the Word of Wisdom as His will. It is applicable to all. No one is so weak that he cannot live it, and none are so helpless as to be exempt.

The Lord Himself regards this law as of the greatest importance. In stressing the cleanliness of our physical bodies He has made some very strong comments. Among them are :

" Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are. "

At another time He commanded: " Be ye clean that bear the vessels of the Lord. "

Cleanliness is next to Godliness. No unclean thing may enter His presence. There is a close affinity between clean minds, pure bodies and the Holy Spirit, just as there is a definite relationship between defiling the body and besmirching the soul.

Since during mortality we live in our bodies, the manner in which we live has a direct effect on our spirits. If we live unrighteously and subject ourselves to the addictions of the world, we repel the Spirit of God by making our bodies unfit to serve as its temple.

On the other hand, through righteous living we invite the Spirit and when it enters our bodies it sanctifies them with an holy influence without which we cannot ever know what true spirituality is.

If we will but use it, the Word of Wisdom will prove to be one of our most important stepping stones to exaltation.

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THOUGHTS FOR YOUR TALKS

VIRTUE

" Nearly always those who lose their virtue first partake of those things that excite passions within them or lower their resistance and becloud their minds." — President Heber J. Grant.

REPENTANCE

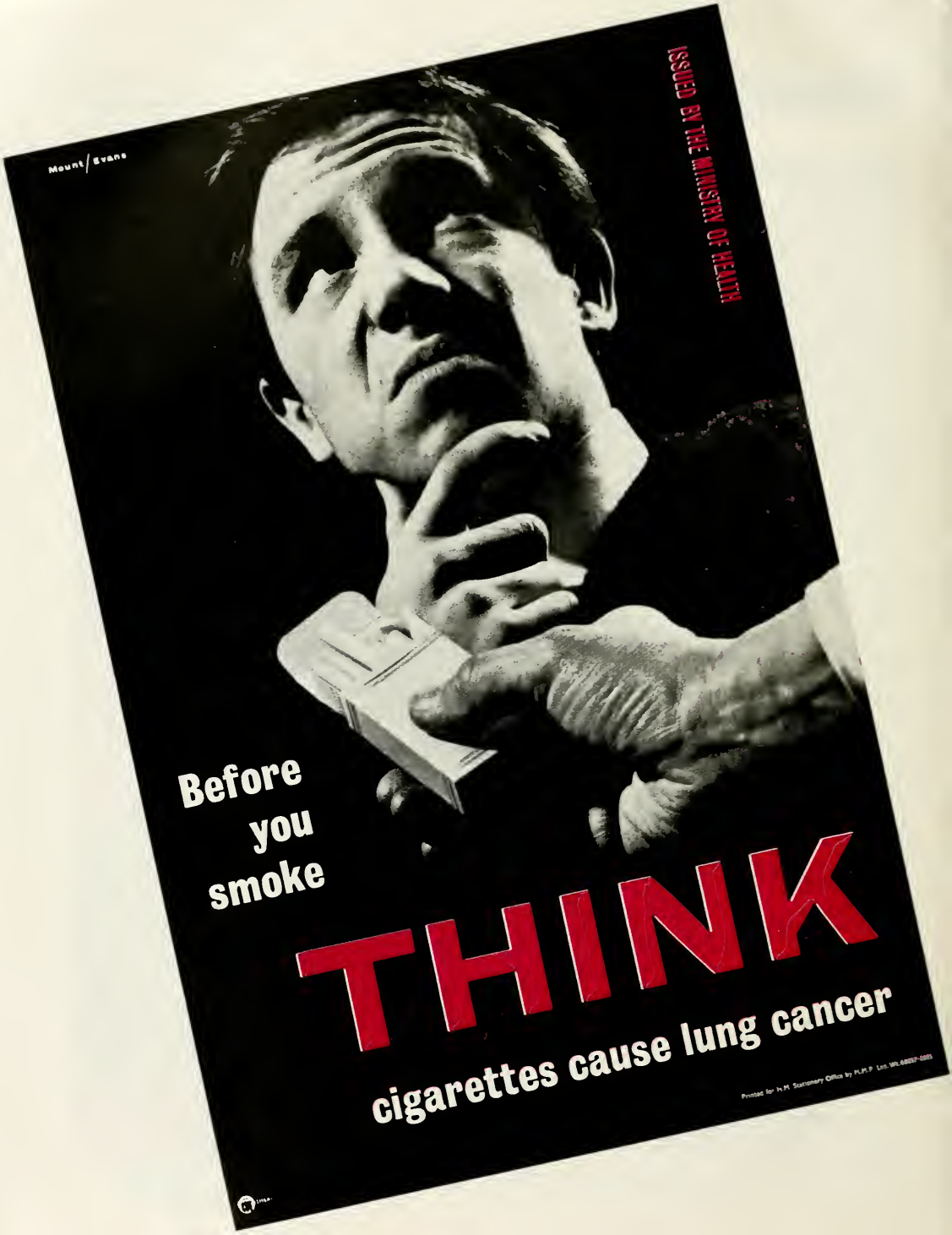
" If you want peace and happiness, if you have made mistakes, you can repent if you will. The Lord will help you, and He will reward you a thousand times over for your effort." — President Stephen L. Richards.

THEN DO IT

"All we need to do is to know what the Lord says and then do it.'—Elder LeGrand Richards, Council of the Twelve.

KNOWLEDGE

" God has told us that we should secure to the best of our ability all knowledge. The well of truth will never be dry. The problem is not how much knowledge we possess, but how wise we are in using it properly for our own good in accordance with God's commands. Use and misuse lie at the very foundation of every good thing that comes to humanity. Therein lies the right of the free agent."— Elder John A. Widtsoe.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From the Pen of the Prophet

Simple rules for salvation

BY PRESIDENT DAVID O. McKAY

IN an epistle which Paul sent by courier to the Romans, he said:

. . . I am ready to preach the gospel to you that are at Rome also. For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith. (Rom. 1:15-17).

What is the gospel? Why do we have it? And what is its purpose? In the foregoing statement, Paul says that the gospel is the "power of God unto salvation." Salvation from what? From what does the world need to be saved?

The world needs to be saved, first, from the dominating influence of animal instincts, of passions, of appetites. Is it not true that men generally are still pretty close to the animal world? What is the propelling influence of animal life? It is self-preservation, the first law of nature!

Animals fight for existence. They will strike down any other animal that tries to take away from them any particle of food that they might have. You see the struggle throughout nature —the hawk chasing the robin, the magpie robbing the nest of the little birds. You see it even in the blades of grass; in the weeds choking out the profitable grains and flowers. In human life you see man taking advantage of his neighbour, prompted by that same law of nature.

In nations you see the same law in operation when one nation, becoming overcrowded, reaches out and takes possession of a weaker nation, as Mussolini did some years ago merely because he was strong enough to crush Ethiopia.

You see it in the communists, reaching out to take possession of the world and to crush what they call "capitalism". And, mark my word, underneath any peace talks going on there will always be dominant a desire for world supremacy.

The world needs saving from the domination of selfishness, an individuals need saving from that same dominance of appetites and passions.

Homes today that are being broken by divorce have at the base of their trouble the dominance, the enslaving power of individual passions. It may be anger on the part of either the husband or wife losing his or her temper because of some insignificant thing instead of controlling his or her passion. Or it may be the dominance of the animal desire for gratification, causing perhaps unhappiness and misery. Other evils from which men need to be saved are dishonesty, unchastity, fault-finding, spreading scandal, hatred, etc.

What is the Church doing toward remedying such conditions? There are a few simple rules. We may call them simple, but at the base of those principles lie the means of subduing and conquering these animal instincts.

Take for example, the *Word of Wisdom*. Basic in that simple, though sublime, revelation are principles which apply directly to the theme to which I refer.

By indulging in nicotine, strong drinks, or anything else that creates an appetite for itself, man may become a slave to appetite. Do you want to be master of yourself, a free man, a free woman, do you wish to be a slave?

In nature, animals are dominated by the physical desire for indulgence, of which man should be master.

Consider the marriage covenant. Fundamental in the eternity of the marriage covenant you will find the principle of mastery over baser instincts.

ciple be so intensely important when so many people—some of them who have been taught otherwise—abuse the principle and yet seem immune from any penalties? You, my young friends, have a greater calling than that in the business world, or as a political figure, or as an athlete. Your opportunity is not so much in what you will contribute materially but in the influence that you may have spiritually.

To those who keep the Word of Wisdom the promise is given of ". . . wisdom and great treasures of knowledge, even hidden treasures; . . ." (Ibid., 89 : 19.) Our spiritual senses are more delicately balanced than any of our physical senses. Like a fine radio receiver with a sensitive tuning mechanism, they can easily be thrown off channel or even jammed by corrosive influences introduced into our minds and bodies.

You, my young friends, can be sensitive to inspiration and spiritual guidance. To do this you need the wisdom and treasures of knowledge—they constitute a spiritual confirmation, your testimony of the truth. To have this witness fulfils the promise of the Lord. To be denied it is the penalty.

There is yet another "why"—perhaps the most important of all. In the fourth verse of the revelation we read: "Behold, verily, thus saith the Lord unto you: In consequence of evils and designs which do and will exist in the hearts of conspiring men in the last days, I have warned you, and forewarn you, by giving unto you this word of wisdom by revelation—" (Ibid., 89 : 4.) This is a solemn—even frightening warning. But in the promise we are offered protection. To understand, we turn in the Old Testament to the account of the ten plagues of Egypt.

Moses and Aaron were negotiating for the release of the Israelites from bondage. Nine plagues were called forth from Egypt, but none of them softened the Pharoah's heart. The Lord said then unto Moses: "... Yet will I bring one plague more upon Pharaoh, and upon Egypt; afterwards he will let you go hence: . . .

"For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, . . . and against all the gods of Egypt I will execute judgment: I am the Lord." (Exodus 11 : 1; 12 : 12.)

Under a strange requirement, Israel was to escape this judgment. They were instructed to take a lamb, a male of the first year, without blemish. It was to be slain and prepared as a feast. They were instructed to take of the blood of the lamb and strike it upon the doorposts of the houses, "And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, . . ." (Ibid., 12 : 13.) And it is recorded that the plague of death was visited upon Egypt from ". . . the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive that was in the dungeon; . . ." (Ibid., 12 : 29.) But Israel, because of the blood of

One of many posters issued by the Ministry of Health on the subject of smoking and lung cancer. Other examples are used as illustrations throughout this issue of the "Millenial Star", by permission of the Ministry.

the lamb, was spared, for the plague of death passed over them and did not slay them.

Remarkable, is it not, that in addition to the other promises offered to those who observe the Word of Wisdom, we find in the last verse of the revelation this additional promise: "And I, the Lord, give unto them a promise, that the destroying angel shall pass by them, as the children of Israel, and not slay them. . . ." (D & C. 89:21.)

Can you understand now, my young friends, why we stress so strongly this principle? It is not, certainly not, to drive any of you from activity in the Church, but that your blessings may be full. Some have said of you who are young that you are attracted to the low standard, to the easy course, to the careless way. I say they who would sell youth so cheaply do not know you.

Some of you who are young, and many perhaps who are older, have unwittingly been tampering with, or have become addicted to, the use of alcohol, tobacco, or hot drinks. Probably you feel estranged, even rejected, by the Lord and by his Church.

If you only knew how he yearns to open the flood gates of blessings. How he cries for you as did David for Absalom, ". . . my son, my son!" (2 Sam. 18:33.)

We make no apologies for holding to a standard that the Lord has set. In this ominous day when spiritual strength is so deperately needed, we invite all youth to come where a standard is kept, where the challenge is great, where much is required, where the gospel is lived.

I bear witness that God lives, that Jesus is the Christ, that he is the Lamb of God, crucified that men might live. Though we suffer mortal death, through the blood of the Lamb we have amnesty from spiritual death if we keep the comandments of the Lord, for it shall pass over us and not slay us. This witness may come to you even in your youth. On the basis of this personal testimony I commend to you the Word of Wisdom, which is not only a code of health, but quite as much a key to spiritual wisdom—a principle with a promise.

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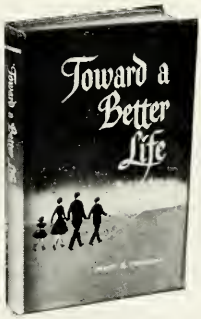

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SIMPLE RULES FOR SALVATION : 3

' Putting sand into a machine . . . . '

BY BISHOP ROBERT L. SIMPSON OF THE PRESIDING BISHOPRIC

A GREAT prophet who lived 2,500 years ago, stated that: " . . . men are, that they might have joy." (2 Nephi 2:25.) The Church of Jesus Christ in this day holds fast to this inspired scripture as an eternal truth.

The quest for joy and happiness is common to all regardless of race, colour, or creed. While the objective is common, the understanding on how to achieve it is often another story.

The existence of man in this mortal sphere finds him involved in a grand system of physical force and physical law, all held together and seemingly pre-set into a magnificent system of amazing order and synchronisation. We marvel at the seasons, the celestial bodies. All about us is evidence of natural law and an overwhelming suggestion of divine assemblage. The laws of gravity, heat, and motion all follow precise patterns under given conditions. If we enter the fiery furnace, we die. If we attempt to defy the laws of gravity, we are killed. If our car sweeps along the highway uncontrolled, we crash, and we must all agree that the human body in similar manner is subject to the law and order of the universe, for it is physical.

Obedience to the law whether it be physical, intellectual, or spiritual brings harmony, peace, joy, and happiness. This thinking was confirmed by the Master who said through the Prophet Joseph Smith: " There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated—

" And when we obtain any blessing from God, it is predicated. " (D & C 130:20-21.) We are blessed by obedience to law. Transgression of the law always brings unhappiness, carried to the extreme it could mean death.

I believe with all my heart that natural law is the handiwork of a Loving Father in heaven, and I further bear record that this same Loving Father has not left us without specific instruction concerning the care of our physical bodies, for he created us, and he knows that true happiness and total growth, moral, spiritual, and intellectual, are largely dependent upon our physical well-being.

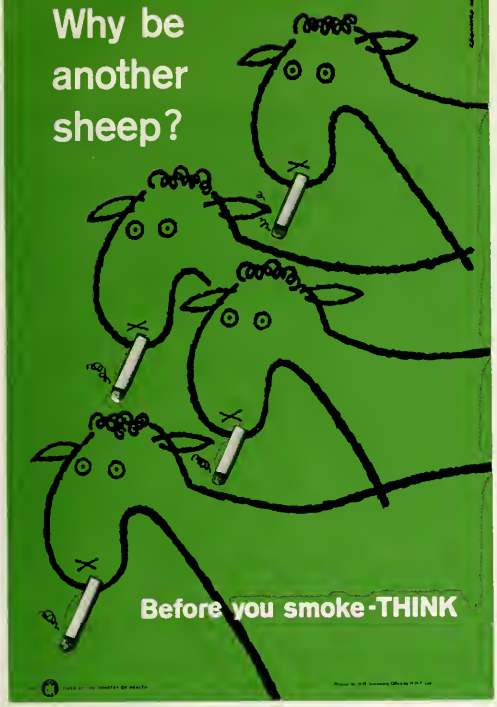
Through this same great latter-day Prophet Joseph Smith the Lord has revealed an entire volume of scripture known as the Doctrine and Covenants. In the 89th section of this inspired work, the Lord gives to all men who would listen what he calls " A Word of Wisdom. " Let us read a part of this inspired revelation, starting with the fourth verse, and then merely highlight the following five verses in the interest of time:

" Behold, verily, thus saith the Lord unto you: In consequence of evils and designs which do and will exist in the hearts of conspiring men in the last days, I have warned you, and forewarn you, by giving unto you this word of wisdom by revelation—

" That inasmuch as any man drinketh wine or strong drink among you, behold it is not good, neither meet in the sight of your Father, . . .

". . . strong drinks are not for the belly, but for the washing of your bodies.

" And again, tobacco is not for the body, neither for the belly, and is not good for man, but is an herb for bruises and all sick cattle, to be used



Two of the posters issued by the Ministry of Health

with judgment and skill." (*Ibid.*, 89: 4-5, 7-8.)

We are further instructed that the "evil designs of conspiring men" has a reference to them who would ply us with a never-ending tidal wave of propaganda in an attempt to convince us that it is not only popular but safe and smart to violate this God-given law of health.

Now to clarify a few terms. This also by revelation. Strong drink signifies all alcholic beverages.

Tobacco is explicit and needs no clarification. This reference includes all forms of tobacco. The term hot drinks has reference to coffee and tea.

To summarize quickly: Alcohol and tobacco, tea and coffee are all contrary to the Lord's law of health, and all who violate the law for a borrowed moment of so-called pleasure must be prepared to sacrifice some real and lasting joy and happiness that should rightfully be theirs.

Thomas A. Edison has said, "To put alcohol in the human brain is like putting sand in a machine." He further commented: "I employ no one who smokes cigarettes."

I wonder whether we are all aware of these scientifically proven facts about alcohol.

Alcohol is not a stimulant but a depressant, a depressant of the brain and nervous system. It is a habit-forming drug and has poisonous effects on the body. It has no value as a food. In the United States there are nearly a million alcoholics with nearly two and a quarter million well on the way. This is a national disgrace. Mental accuracy is impaired by alcohol, and in chronic cases, the brain cells degenerate. Approximately 12,000 alcoholic patients are given phychiatric treatment in a single New York hospital each year.

Gladstone has observed that "the ravages of drink are greater than those of pestilence and famine combined." Now we must surely agree with this great man, as it has contributed to the loss of more homes, led to more bankruptcies, more crime, more accidents, more broken marriages, more cases of blindness, more derelicts of society, more immorality, more suicides, than any other single influence known to man today.

Yes, it is certain that out of compassion for his children a Loving Heavenly Father has given a modern-day revelation that strong drinks are not for our benefit.

A similar wake of destruction follows the careless rampage of tobacco among men, women, and children. Would you believe that tobacco costs the American people over 3 billion, 600 million dollars a year? Do you know that the purchase of cigarettes last year in the United States increased about four per cent? This means that the vast majority of smokers are ignoring the overwhelming evidence of competent medical authority now available concerning the lethal effect of tobacco on the human anatomy.

The American Cancer Society reports that lung cancer is ninety-five per cent fatal, and then the report goes on to say that evidence proves that three-fourths of all lung cancer cases can be traced to the use of tobacco.

The American Public Health Association, based on its findings, estimates that one million American children

now in school will die of lung cancer before they reach their God-granted life expectancy. Now, in a sense, this is a form of national suicide, and we do not have the right to shorten human life; and now this, perhaps the saddest of all commentary—a staff of experts studying the tobacco problem have concluded that the upward trend in the use of tobacco among the children can be traced directly to a more permissive attitude on the part of parents. Perhaps we shouldn't talk so much about what the schools aren't doing as we should talk about what parents should be doing; and this is as it should be. Our children should be taught in the home. I would like to make an appeal to every parent who loves his children; why not start today and set the proper example for those we love?

Now, time will not permit us to go into the cases of coffee and tea, but suffice it to say that the Lord has recognised these stimulants as habit-forming and contrary to the freedom he wants so much for all of his children.

Now, if you really knew that your child was in danger, if you were told that conspiring men were meeting your children on their way home from school, going all out to attract their attention and condition their toward the acceptance of a bad habit, wouldn't you feel compelled to do something about it? Why, of course you would—you would do something that very day. But why let the conspiring men stand on a cold corner? We are allowing them to accomplish the same evil practice in the comfort and convenience of our homes every day. Now here's a challenge for us. Let's do something about it, parents.

Let me read a letter from a confused youngster. I think this has real merit. This young man was a typical TV fan. He is writing to his favourite baseball player:

"You are my favourite baseball player. I saw a TV ad where you say you smoke cigarettes and that you like them. I guess they help you. My mother says cigarettes are bad and good players didn't use them. I want to be a good player. Can you tell me? Are they good for you? Would you please tell me?" Signed, "Hector. P.S. I am ten years old."

Well, the answer was slow in coming, but after a few weeks:

A "graph" poster put out by the Ministry for the Department of Health for Scotland.

"Dear Hector: Yes, I was in a cigarette advertisement on television. I would not recommend for anyone to ever start smoking. It does not help one in athletics. I hope that you will take your parents' advice not to smoke."

Now, as these young minds are being conditioned by conspiring men, we see history repeating itself. This is the same technique that took eleven years back in the late 20's and early 30's, some of you might remember, to make it appear smart, modern, and acceptable for a women to be seen in public with a cigarette. This all started back in 1927 when the first billboard ad. appeared, showing a man and woman relaxing on a beautiful hilltop. He was smoking, and her comment was simply this: "Please blow some my way." Rather harmless—"Please blow some my way." From this subtle beginning,

the well-planned campaign took eleven years before the billboard dared to show a woman with a cigarette in her hand or mouth. Had the latter billboard been shown at first, we would have been up in arms, and something would have been done about it in a hurry. And now unfortunately, in this campaign for the approval of our children's minds, there is hardly a TV commercial or a tobacco billboard that does not include a child admiring a bribed athlete who is making a statement he doesn't believe in. Or perhaps we see a family situation, Dad rollicking with the children but with a cigarette in his hand. Yes! Trying to start the same type of campaign all over again, this time aimed at children.

Now, all of this talk is not designed to show how foolish we are. We're just being victimised. The Lord understood all of this well in advance, and he told us that the very elect would be deceived by the "evils and designs . . . of conspiring men." I am sure he had this in mind. So we condemn no one at this point, but forewarned is forearmed.

May we not stand ildy by and allow the cream of the nation, our hope for tomorrow, the finest youth in all history to be quietly and softly led away to habits of bondage and unhappiness! Their only hope is a parent who cares enough.

Incidentally, would like to be a better citizen? Would you like to contribute the maximum effort to your nation and community? Only those who are physically fit can expect to make the maximum contribution and fulfil his obligation to society as he should.

Now, much is being said about national fitness in all countries. Let us join with other clear-thinking citizens who are not adverse to happiness and joy. Let's prove that it's smart to do what is right. There is no doubt at this point what the instructions of the Lord are.

Now, one country in a recent national survey found that nine per cent of its national income was being spent for liquor and tobacco. Assuming that many of this nation were abstainers, certainly more than ten per cent of the income of those indulging was being spent to satisfy their poor habits.

It is interesting to note that the Lord has promised to open the "windows of heaven" (Mal. 3:10) to those willing to impart ten per cent of their income to the upbuilding of his kingdom. This is perhaps the most gracious, the most promising, the most generous of all contracts offered by the Lord to those he loves; and yet, there are millions who are spending more than ten per cent to an enslaving habit, and instead of opening the "windows of heaven," they are slamming the door on a promise of happiness and joy that no man, in my opinion, has the right to deny himself.

And so I conclude this plea by turning back to the 89th section of the Doctrine and Covenants, and here is the promise the Lord concludes with, the most stimulating promise of all holy writ concerning the day-to-day welfare of his children.

"And all . . . who remember to keep and do these sayings, walking in obedience to the commandment, shall receive health in their navel and marrow to their bones;

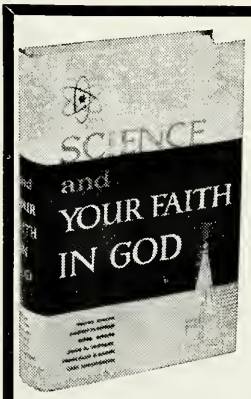
"And shall find wisdom and great treasures of knowledge, even hidden treasures;

"And shall run and not be weary, and shall walk and not faint.

"And I, the Lord, give unto them a promise, that the destroying angel shall pass them, as the children of Israel, and not slay them. . . ." (D & C 89:18-21.)

And so, when we obtain any blessing from God it is by obedience to that law upon which it is predicated. Let's heed Elijah's challenge. ". . . How long halt ye between two opinions? if the Lord be God, follow him: but if Baal, then follow him. . . ." (1 Kings 18:21.)

And so I say in conclusion, again from the Doctrine and Covenants: "I, the Lord, am bound when ye do what I say; but when ye do not what I say, ye have no promise." (D & C 82:10.) May we be obedient to law that we may have true joy, eternal happiness, and peace of mind is my prayer.



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PRESIDENT HANKS REPORTS

THE past 27 months have been a period of sound, steady growth in the British Mission.

President Marion D. Hanks of the First Council of Seventy made this report upon his return from England where he had been president of the British Mission since January, 1962.

President Hanks was confident the mission would continue strong in areas where they were able to train local members, particularly the priesthood, to accept leadership and responsibility. There are now six districts in the mission with 45 units.

He said the theme of the mission has been "We Are Builders," which reflects the purposes and progress of the choice missionaries and members in Britain.

"Our only statistical goal has been to double the active membership of every functioning Church unit in the mission and in London Stake, to increase worship and growth opportunities for our members by establishing new units of the Church in central areas where the saints might gather," President Hanks said.

An example of the effectiveness of this approach was one branch where missionaries and a married couple baptised 27 persons in seven months and kept the new members active. In addition, he said, they reactivated 30 inactive members during the same period.

This same programme resulted in the mission district in historic Kent County growing from several small units to a thriving organisation of nine branches and three Sunday Schools.

"Perhaps only a mission president can understand the depth of our appreciation for these young missionaries and the mature couples who have joined them in the ministry" he said.

"Missionary work in Europe is still difficult and demanding. Membership in the Church often entails economic and social sacrifice and the severing of family and friendship ties. Notwithstanding this, there is a steady stream of converts from among the responsible elements in the communities. We have had the joy of seeing many of them come into the Church, living the life and giving service required by the Church."

President Hanks was particularly gratified with the way in which the membership was increasing in activity, receiving the priesthood and participating in major projects. Five new chapels have been finished and 11 others are under construction through the mission and in London Stake.

The great majority of the male membership in the mission, he said, have co-operated with missionaries and are now organised in four quorums of elders having a membership of 280 men.

Mature missionary couples also have done much to assist in leadership work in branches and Sunday Schools until local members could be trained.

President Hanks, a veteran in the Scouting programme, said Scouting in the British Mission was getting a small but strong foothold.

"A wonderful man who had for many years served as a scoutmaster in the Methodist Church was baptised and has formed a strong troop which has functioned with growing strength for the past year," he said. "Two other scoutmasters from other groups have recently joined the Church and will provide good leadership in this great youth movement."

Major problems confronting the mission, and other missions, are keeping close to those who are baptised, helping them conform with Church doctrine and teaching the Gospel to the entire family, said President Hanks

Elder Marion D. Hanks.

New President for North-East appointed

PRESIDENT and Mrs. Wilford H. Payne are busy winding up their affairs in Seattle, Washington, in preparation for their departure for England.

The appointment of President Payne as head of the North-East British Mission has been announced by the First Presidency.

President Payne has been a prominent Church worker in the North-West for a number of years. For the past vear, he has been serving on the Priesthood Missionary Committee after having been released as president of the North Seattle Stake. He also served as president of Seattle Stake, as bishop, as a high counsellor, as a counsellor in a branch presidency, as a stake missionary and as a president of seventy. While he was a stake president, he also was chairman of the North-West Welfare Region.

Born in Colonia Dublan, Chih., Mexico, in 1901, President Payne is a son of Harry M. and Ruth Curtis Payne. He attended Gila Academy, Thatcher, Arizona; University of Utah; George Washington University, Washington, D.C., and earned his LL.B. at National University in Washington.

Since 1939, he has been in the office of chief counsel of the Internal Revenue Service.

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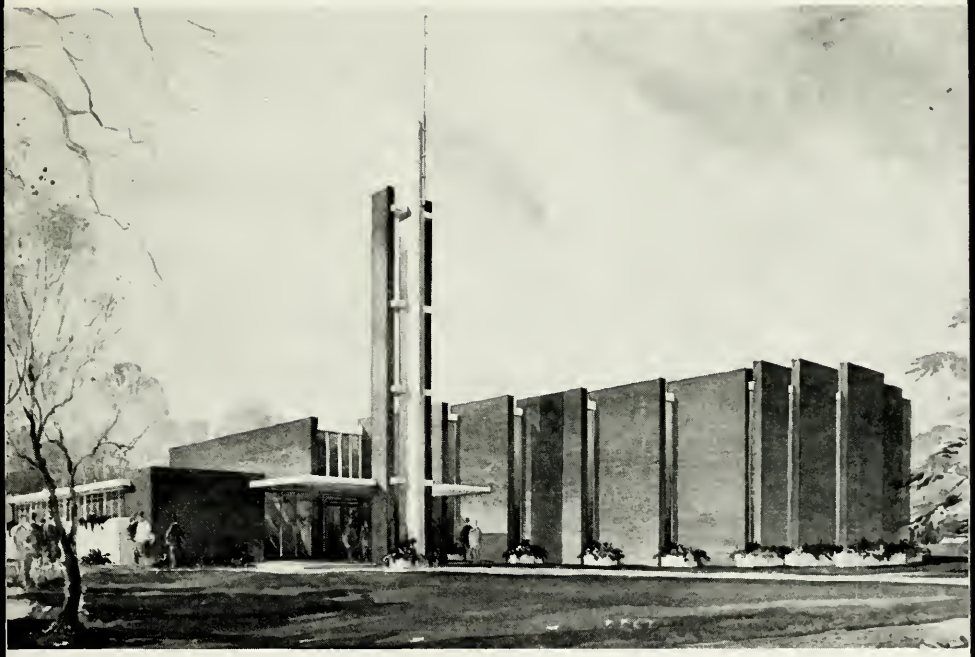

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BY DAVID G. THOMAS, HEAD OF THE P.B.O. IN FRANKFURT

Don't forget the cottage meetings for Priests

ONE of the several stated goals that a priest who lives in a ward or a stake branch of the Church must reach in order to qualify for the Aaronic Priesthood Certificate of Achievement is that he participate, as a speaker, in two or more Priests' Cottage Meetings during the year.

If he is ordained to the office of a priest after November 1 of a given year and has previously to his ordination given one or more public addresses during the year, he can qualify by giving one address in a Priests' Cottage Meeting on or before December 31. If, however, between January 1 and the November or December date on which he was ordained a priest, he did not deliver a public address in a Church meeting, qualification would then require the two addresses in Priests' Cottage Meetings before the end of the year.

Cottage meetings for priests are to be held separately from any other cottage meetings conducted by any other organisation or group. It is not expected nor desired that priests reach this qualifying goal by speaking in fireside conducted by the MIA or in missionary cottage meeting for investigators of the the gospel.

Speaking in Priests' Cottage Meetings before the saints affords priests the opportunity to function in one of their Priesthood responsibilities as the Lord has in revelation directed.

" The priest's duty is to preach, teach, expound, exhort and baptize, and administer the sacrament, " And visit the house of each member, and exhort them to pray vocally and in secert and attend to all family duties." (Doc & 20:46-47).

Cottage meetings for priests are to be arranged by the bishop, who is their quorum president, with the assistance of the general secretary of the ward committee and in co-operation with the priest's quorum adviser. The meetings are to be held only in the home of understanding church members who are sympathetic to this wonderful programme for priests. Usually the meetings will be held in the homes of the priests themselves or in the homes of leaders. Often other fine families will welcome the privilege of these young people coming into their homes where they can hear the testimonies of youth and be lifted spiritually with song and prayer. Bishops and Aaronic Priesthood leaders should pass the opportunities for these meetings around so that many homes may have the blessings that come with serving youth.

Cottage meetings for priests should be well supervised and disciplined by leaders. The exuberance of youth should be held in control and the responsibility for a well-conducted and well-behaved meeting should not be left to the members in whose home the meeting is held. One or more leaders should be in attendance at every cottage meeting.

Families in whose homes meetings are to be held should feel free and be encouraged to invite their Latter-day Saint neighbours and friends to be in attendance. It is encouraging to young people when interest is shown in their activities.

While priests only are to participtate as speakers, give the opening and closing prayers and conduct the cottage meetings, other young people, including young ladies of corresponding ages may be invited to be present and to participate in musical numbers. They are not, however, to take part in any other way.

When members open their homes for Priests' Cottage Meetings it is expected that the meetings will be well planned and programmed and that each one will be a spiritual feast. Leaders should carefully check to see that speeches, prayers, and programme numbers are well prepared and appropriate and that those assigned will be in attendance and on time. All talks should be so well prepared that close notes or the reading of speeches will not be necessary.

Bishops and branch presidents, be sure that every priest in your ward or branch will have the fine experience of speaking at least twice during 1964 in Priests' Cottage Meetings. The purpose of these meetings is to train the priests and to give them the wonderful opportunity of functioning in their special calling to " visit the house of each member " and to preach, teach and expound the gospel to the saints. Do not allow any one of these young men to disqualify himself from receiving the Certificate of Achievement because he didn't have the opportunity to speak at least twice in Priests' Cottage Meetings.

BY SISTER MILDRED EYRING
MEMBER OF THE GENERAL
BOARD OF RELIEF SOCIETY

Twelve women with great

" He that is ordained of God and sent forth, the same is appointed to be the greatest, notwithstanding he is the least and the servant of all." (D.C. 50:26)

EVERY Relief Society president knows that just twelve women are needed to direct the work of the Society in each ward—twelve women who carry the responsibilities of leadership. In the past, some of these leaders were kept in office for many years, but at present they usually serve for shorter periods of time. The practice of changing leaders from time to time gives opportunity for more sisters to learn how to lead as well as how to follow. It develops faith, testimony, humility, and understanding. A willing, co-operative follower becomes a good leader, and a wise leader will always become a more helpful and appreciative follower because she has learned how essential good followers are.

All members of the Church are expected to accept the responsibility of leadership when they are called by those in authority. It is important, therefore, that all members of Relief Society should be aware of the responsibilities of the various offices in the organisation. They will become more appreciative of their leaders and more understanding, helpful followers. Learning of these responsibilities will be their first step in their own preparation for positions of leadership when the calls come to them.

The ward Relief Society president is always selected and set apart by the ward priesthood authorities. The nature of the work she must do makes it desirable for her to be a woman who has received her endowments in the temple. This is not always possible, of course, and the matter is decided by the priesthood authorities.

The first responsibility of a new president is to select her counsellors. Being familiar with all the programmes of the Society, she will choose two women with at least potential ability, and if possible, with experience which will enable them to guide these programmes effectively. These two women must also be approved and set apart by the ward priesthood authorities, and then together the new presidency will select the other nine women needed, and will present their names to the priesthood authorities for approval. Regarding the choice of these leaders, the Relief Society Handbook of Instruction states :

" The General Board recommends that women appointed to serve as class leaders in departments where courses of study deal with Church doctrine, and women appointed to act as visiting teachers, be members of the Church. Decisions on appointments not in conformity with this general recommendation rest with stake presidents and bishops." (Relief Society Handbook, p. 16)

In some instances when no qualified Church members are available, non-Church members have served in some positions such as the chorister, organist, or work meeting leader. They were, of course, very well qualified by training and living according to the standards of the Church. Some of them have become members of the Church as a result of their activity in Relief Society.

Regarding the first instructions given these new leaders, the Handbook states :

" After the names have been approved, the sisters should be interviewed individually by the president (or presidency) and the duties and obligations of the positions to which they are called should be fully explained to them." (Handbook p. 15)

In order to do this, the president must be thoroughly familiar with the entire Handbook of Instructions. After these individual interviews, the president will encourage the leaders to study the Handbook themselves, so that all may understand the whole programme of Relief Society, and so that each will know her own responsibility and those of each of the others. Then they will realise that they are a team, dependent upon and responsible to each other, working together toward the goals of the Society, to develop the individual members, to benefit Latter-day Saint homes, and to further the work of the Church. The Hand-

responsibility

book expresses it this way :

" Ward officers and class leaders should not only fulfill their assignments, but they should give their full support to the work of the Society as a whole, and should loyally co-operate with one another." (Relief Society Handbook, 38)

The ward president is the presiding officer in the Relief Society in her ward. Her two counsellors counsel and assist her in her administrative duties, and with her have joint responsibility in the successful conduct of Relief Society work. All three know the programmes, rulings, policies and procedures recommended by the General Board, and are familiar with the history of Relief Society. All three are aware of the financial condition of the Society, and approve all important or unusual expenditures. All three examine the annual report carefully before signing it.

In addition to these joint responsibilities, each member of the presidency is assigned special divisions of responsibility. The Handbook enumerates and dscribes the responsibilities of the president, including all welfare work, compassionate service, the visiting teaching programme, etc. One counsellor is designated as education counsellor and the president delegates to her the general supervision of all lesson work, including the visiting teacher messages. She also supervises the direction of the nursery when there *is* need of one. The other counsellor is designated as the work director counsellor, and the president delegates to her the general supervision of all work meeting activities. The other officers and class leaders diary out their special assignments under the supervision of these three sisters.

These leaders really are servants of all. Every meeting, every lesson, every assignment, every hour spent, every mile travelled is meant to benefit the members of Relief Society and their families. The members are of first importance. They *are* the Relief Society. As they follow their appointed leaders they are not only learning to become better homemakers, wives, mothers, and neighbours, but they are preparing themselves for leadership when the call comes to them.

It is as necessary for the members to understand their responsibilities as it *is* for the leaders to know theirs. When members vote to sustain their leaders they should remember that to sustain means to support, and they are, in fact, pledging that they will help their leaders succeed.

It might be well for all Relief Society members to ponder the words of Jesus to his disciples, " . . . he that is least among you all, the same is great." (Luke 9 : 48), and to the Church in this dispensation, " I say unto you, be one ; and if ye are not one, ye are not mine." (D. & C. 38 : 27.)

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BY LYNN S. RICHARDS, ASST. GEN. SUPERINTENDENT, DESERET SUNDAY SCHOOL UNION

Three steps to effective teaching

WOULD you like to know how to teach a Sunday School class? Wouldn't everyone like to know? There are probably as many ideas on this subject as there are teachers. We will discuss just three of the basic principles of teaching which can be helpful in improving class teaching. They may not be the most important principles nor are they the only principles of education which are involved.

The duty of a teacher is to direct the activity of a class in such a way as to change the lives of the sudents for the better. In a Latter-day Saint Sunday School the purpose of the class is to teach the student the principles of the Gospel and help the student bring his or her life in conformity with these principles.

The first basic principle is **INTEREST.** Few people work as hard as children play. They play with ideas and things in which they are interested. An appeal to their present interests is justified as a first step in getting their attention on the subjects of the lesson. This does not mean that the teacher is to entertain the student. This would merely leave the student where the teacher found him. A truly challenging activity must be discovered in which the student can engage.

The object then is to decide the age level or basis of knowledge and understanding that the students have reached and then starting with this background lead the students into challenging ideas and discussions that are new and different. For example, if the subject of the lesson is "The Nature of God" and the class understands that God is a man, a question of interest relating man to a child's present knowledge of Him, but looking to a discussion of principles beyond their present knowledge could be, "Why has God appeared as standin mid-air rather than walking upon the ground?" This question may stimulate discussion, but the answer should come from the students out of their reading, recitations and discussions.

The second principle is **SELF-ACTIVITY.** This does not mean that the class should be boisterous and noisy with a lack of control in the teacher. In a discussion for instance of the question in the last paragraph the teacher should acknowledge one student at a time and hold such responsible for his answer, allowing other students to check what is said and agree or disagree for good reasons. With such control discipline will not be a problem. Participation introducing activity can be directed and stimulated by the teacher through the use of two important devices. The first is based upon assignments.

As we have said before there will be no learning or taking the students from where they are to where you want them to go unless new principles, problems and circumstances are presented for solution. There must be something before the class to discuss. There are varied ways to get this information before the students. The assignment and recitation is most effective. The material assigned is usually taken from the lesson manual or it may be a special assignment with reference to other source material. The assignment may be given in one of three ways. Either orally or on the blackboard or on a written slip of paper to be delivered to the one assigned. This latter method is usually preferred.

When should the assignment be made? It may be made either at the beginning, during or at the end of the lesson. I would recommend that it be made at the beginning of the lesson for two reasons: (1) Unless the assignment is carefully made it may not be regarded seriously by the student and will not be prepared, and (2) If you wait to the end of the class, chances are there will be no time to spend on the assignment or you will take the time needed to make the application of the lesson.

The second device for stimulating activity is the use of questions. After the assignment has been recited by the student before the class or several assignments have been given by various students, questions can be used to develop the principles involved in the lesson material. A test of the art of questioning is to provoke a discussion of a problem or difficulty that the students are experiencing which can be solved by applying the principles of the lesson. Good questions usually

Continued on page 264

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BY SISTER EILEEN R. DUNYON OF THE PRIMARY ASSOCIATION GENERAL BOARD

Summer Primaries should be the best of all

DURING the glorious months ahead Primary children all over the world will be happier because of the beauties of nature and of summer's gladness. Holiday time is a happy time for boys and girls of all ages. Summer holidays are the time when every family looks forward to relaxation, pleasure, and to the time for special activities that could not be crowded into busy lives while school was in session. These are the days when Primary has the challenge of presenting to the boys and girls a programme so varied, so stimulating, so interesting and inviting that all will have a desire to attend every week. Primary in the summer should be the best Primary of all.

What can each teacher do to make Primary during the holiday season a special experience in gospel living for each child? Primary is not only a lesson, not solely a class, it is a way of life. Each Primary day should be planned to include an activity for the children. The girls will sew, knit, crochet, embroider, cook, dance, take nature walks, and may even enjoy preparing their lunch and eating it together. The boys will play cricket, go hiking, work on a hobby together (such as building models), or prepare a puppet play or pantomime. The younger children will enjoy additional songs, stories, games, and rest exercises that help them to grow in sharing and playing together.

In order to make Primary during the summer months a special experience in gospel living for every child, Primary may be held for one and a half hours instead of the usual one hour period This additional time each week is to be used by the classes on their own projects, as outlined in the lesson books, or it may be utilised by the entire Primary in preparing and presenting a special programme, musical activity, or in planning and presenting a demonstration of their Primary work.

The lesson books for the older classes have activities provided in them which will utilise this additional time to good advantage. The following games will be helpful in teaching the younger children.

What is it? The teacher asks the children to close their eyes. She makes familiar sounds and asks the children to identify each. The following things might be done and the sounds identified: crushing of paper, knocking on door, tapping a glass, tapping the desk with a pencil, writing on chalkboard, blowing a harmonica, clapping hands, whistling. After a little practice, one of the children may make the sound while the others close their eyes and guess.

Following Directions: The children form a circle. The leader stands in centre of circle to give directions. Whenever he gives a direction and introduces it with "You must," the children in the circle follow the directions given. If the leader gives a direction without first saying "You must," children should ignore it. If they should follow directions which have not been prefaced by "You must," they are out of the game.

The directions might be like these:

You must walk forward.
You must hop on one foot.
You must bend forward.
You must stand tall.

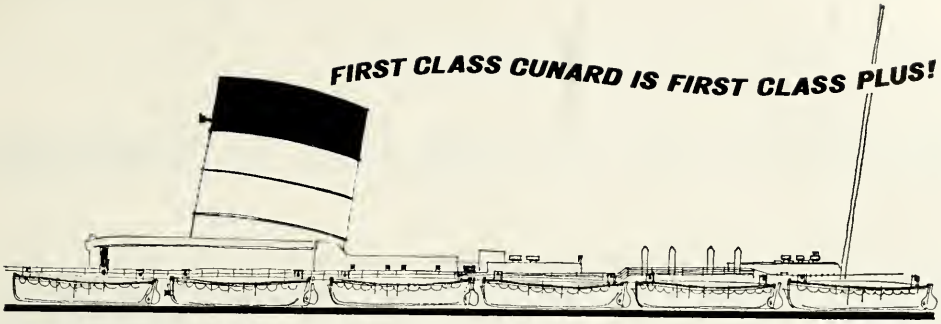
In variants of this game, the directions may be prefaced by other phrases. The command "Do this" could be used if the pupils are really to do as the leader says, but if he says "Do that" and the children follow his action, they are out of the game. That last one standing is the leader for the next game.

Rhyming game: The teacher gives a word. Each child in the group must think of a rhyming word which can be expressed in action or in wordless sounds. For example, if the teacher says, "Fun," a child will run a few steps. Other good words are "Pump" (jump) and "joint" (point). With practice, the children learn to give the words for others to match with action.

This game may be made a little harder by asking for actions or sounds for three different rhymes to a given word. For example, if the teacher or pupil who is "It" says, "Rat," one child may miaow like a cat, one may pretend to use a bat in cricket, another may pat the desk or blow out his cheeks and indicate generous curves (fat).

Summarise a story: The teacher

Continued on page 264



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Joseph is

made ruler of all Egypt by the Pharaoh

BY SISTER EMMA MARR PETERSEN

WHEN the Ishmaelite caravan reached Egypt, Joseph was sold as a slave in the house of Potiphar, a captain of Pharaoh's guard. Even though sold into slavery, the boy still had faith in God, and the Lord blessed him and prospered all that he did.

Potiphar's wife was a wicked woman. She hated Joseph because he was righteous and refused to sin with her. So she lied about him, and had him put in prison.

Pharaoh's butler and baker offended the Egyptian ruler one day, so he cast them both into prison. They were placed in Joseph's care. Each dreamed a dream, but did not know what it meant. When they told Joseph of their dreams, he told them the meaning at once, and said that the butler would be restored to his position in the palace, and that the baker would be hanged. Three days later, Pharaoh called the butler back to the palace, and the baker died, as Joseph said.

Joseph was kept in prison for two years after this. One night at that time, Pharoh had a dream. He thought he stood by a river, and there came up out of the stream seven fat cattle, which fed in a nearby meadow. Then he dreamed that seven other cattle came out of the river, but these were thin and poorly fed. The seven thin cattle went over and ate the seven fat ones. Pharaoh woke up, troubled. Then he went back to sleep.

The dream continued, and Pharaoh thought he saw corn growing in a field. Seven ears came up on one stalk, large and healthy. Next, seven poor ears blighted by the east wind, appeared, and the seven thin ears devoured the seven full ones.

When Pharaoh awoke next morning, he was worried because of the dream, and calling in before him all the wise magicians of Egypt, he told them what he had dreamed, but none could tell him what it meant.

Then the butler remembered that Joseph had interpreted his dream while he was in prison. This he told to Pharaoh, and the king sent for Joseph at once. He was found in a dungeon, poorly clothed and unshaven. Joseph was quickly given a bath, a shave, and new clothing and was hurried before the king. Pharaoh told Joseph he had heard that he could interpret dreams. The young man answered by saying, "It is not in me; God shall give Pharaoh an answer."

After listening to the king describe what he had dreamed, Joseph said:

"God hath showed Pharoh what he is about to do. The seven good cattle are seven years, and the seven good ears of corn are seven good years. The dream is one. And the seven thin cattle that came up after them are seven years of famine, and the seven empty ears of corn shall be seven years of famine. There shall come seven years of great plenty throughout all of the land of Egypt, and there shall come after them seven years of famine, and the famine shall be very grievous. God will shortly bring it to pass."

Then Joseph told Pharaoh that he must find a wise man to govern the land of Egypt and to store up food in the years of plenty so that there would be food to use in the seven years of famine, or the people might die of hunger. Pharoah believed the words of Joseph, but he said, "Where can we find such a man as this, a man in whom is the spirit of God?"

Then quickly realising that Joseph himself was such a man, the king turned to him and said, "There is none so wise and discreet as you are. Thou shalt rule over my house and according to thy word shall all my people be ruled. Only in the throne will I be greater than thou."

So Pharaoh made Joseph ruler of all Egypt, and commanded the people to obey him.

Joseph being sold to the Ishmaelite caravan by his brothers.

The South-West British Mission Singing Mothers Choir of 300 and the 150-voice Primary Chorus on the platform at the Colston Hall in Bristol, where they sang to a congregation of 2,250 members and friends of the Church. This was a part of the conference held in the Mission recently, when President Mark E. Petersen, of the West European Mission and a member of the Council of the Twelve, was the main speaker.

News from Stakes and Missions

CENTRAL BRITISH

THE first MIA production to be presented in the Merthyr-Tydfil chapel in Wales was shown in March to over 1,000 people. The MIA assisted by the other auxiliaries, the production of a pantomime entitled "Aladdin and His Wonderful Lamp." The programme was presented in three performances and each time the cultural hall was filled to capacity. The cast and dancers had been rehearsing since November and the pantomime consisted of six acts and entra-act numbers furnished by members of the MIA and the Primary.

Original scenery was designed and painted by Sister Hillary Williams. It provided a colourful, oriental background for the pantomime presentations. The choreography was done by Sister Arline Jones, who worked diligently with fifteen young girls to produce seven original, varied and interesting dances, which supplemented the catchy dialogue. All costumes were made by the Relief Society. Sister Ann Smith, a recent convert to the Church produced and directed the pantomime.

The production was so enthusiastically received that it has been presented also at Corby in the Northampton District, and will be presented at other branches in the Central British Mission in the near future. It is an excellent example of the results which can be achieved by united effort.

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BRITISH OVERSEAS AIRWAYS CORPORATION AND CUNARD WITH TCA, QANTAS AND AIR-INDIA

Sister Belle S. Spafford, General President of the Relief Society, speaking to a large gathering of British Mission and London Stake sisters in the Hyde Park Chapel. The sisters had gathered to honour Sister Spafford during her brief visit to the capital. Above right: A part of the Singing Mothers Choir, which sang at the Hyde Park Chapel reception for Sister Spafford.

THE rain poured down and the wind, which was a lazy one, preferred to go through rather than round. It was very wet and cold. This was the day Cambridge branch had chosen for their Building Fund effort.

The Market Stall which had been allocated to them in the Cambridge Market Place, was on a corner. The rushing east wind swept down Market Hill, dived under the red and white canopy, shot it upwards and showered the collected rain on to the passers-by and the few brave customers looking over the goods on our stall.

Even so, by 11.30 a.m. all the cakes and pies had been sold, but the piles of jumble were by this time very damp and the tablecloths were wet and dirty.

Then, the oil heater gave its last flicker of warmth and died away, having consumed all its fuel.

The next Market Stall will be in May. But this time they had made £9 the hard way.

* * *

A JOKING remark about starting a School of the Prophets in the Rhyl Chapel, led to a series of eight lectures being given by the Branch President, W. Shortle, on "The Gospel through the Ages," with special reference to pagan religions.

These lectures were attended by members from Colwyn Bay and Rhyl.

Further lectures have been planned for the coming winter commencing in October. The subject will be, "The Jews"; followed by "Prophecy and modern times."

* * *

A Western night party was held by the Rhyl branch in the MIA room. Members dressed in cowboy and cowgirl costumes and a large covered waggon was built to form a tableau of life when crossing the plains. Brother Ronald Williams built waggon and made it very realistic with Indian arrows impaled in the canvas top.

IRISH MISSION

The Central Irish and Antrim Districts of the Irish Mission recently formed a combined M-Men/Gleaner group to enable the many young people involved in teaching capacities in MIA to work for their awards and benefit from the blessings of this wonderful programe.

The programme was first introduced at two special firesides presented at the district conferences under the theme of "Building Foundations for Eternity." Two young people, Sister Jill Bleakley (from Bangor) and Brother Ralph Stamp (from Rathcoole) were responsible for this initial organisation. Ralph conducted the presentations and Jill supplied the effective visual aids for the speakers, outlining the various goals of achievement. These meetings led to the forming of a committee and the group now meet fortnightly for their activities.

The first major function was held on Saturday, March 14, at the Holywood Road Chapel, Belfast. President and Sister Covey, suitably attired, were the central figures at a "Bride and Groom" night, where they gave inspiring talks on dating, morals and Temple marriage. Sister Covey recited "A Bride's Prayer" and also sang one of the many beautiful songs which embellished the programme. A three-tiered, pink iced wedding cake, kindly lent by the Inglis Bakery, added greatly to the atmosphere of the reception which followed.

SCOTTISH MISSION

ON TUESDAY, April 7, and Wednesday, April 8, the Scottish Mission held two "Dear To My Heart" nights for the MIA Maids, of the mission, and their mothers.

On the first evening the programme was held at "Glyhill", the Scottish Mission Home, where more than one hundred girls and their mothers packed the auditorium to hear musical selections by Maureen Brannan, of the Hamilton Branch and Carol Thornton, of the Castlemilk Branch. Also, "A Tribute to my Mother" was given by Jean Stronach, of the Hamilton Branch, and "A Tribute to my MIA Maid" by her mother, Grace Stronach. The guest speaker was Sister Melba Coon, the wife of the Supervisor of the Dumbarton Building.

The second evening was held in the new Ayr Chapel where almost one hundred participated in the event. The talks were given by Sylvia Denard and her mother, from the Dumfries Branch. Again, the guest speaker was Sister Coon. Refreshments were served at the conclusion of both of these highly successful evenings.

* * *

ON SUNDAY, April 5, 1964, more than 1,000 people packed the new Drumchapel building in Glasgow, Scotland, to participate in a "Local" Missionary Conference. All of these saints, together with the full-time missionaries, having been duly set apart to teach the Gospel to their friends and neighbours.

The programme consisted of discussions on various topics by "local" and full-time missionaries, together with testimonies from many of the saints.

Music was rendered by Dennis Clancy, one of Scotland's foremost singers, who travelled from Dundee to be present at the Conference. One of the selections which he sang was an old Scottish song about a man named McKay, who leaves Scotland, and the difficulties he has in the pronunciation of his name. This is one of President McKay's favourite songs and Brother Clancy told of when he visited Salt Lake City, recently how the Prophet asked him to sing this particular song.

Also, the Scottish Mission Presidency, David B. Haight, Mission President; James H. Pingree, 2nd Counsellor; Richard V. Francis, Local Missionary Counsellor, sang a song concerning the *Book of Mormon* to stimulate the saints to read it.

This was the second "Local" Missionary Conference held, the first being in December, where a slightly smaller attendance was stimulated to do missionary work. The Local Missionaries in Scotland have brought over 100 people into the Church, through their efforts, since the beginning of the year.

Future Conferences are planned to be held quarterly.

Brother Michael Reynolds and Sister Patricia Margaret Southren cutting the cake at the reception following their wedding in April. The wedding service was conducted by Elder Edward Reynolds, father of the groom. They are members of the Scarborough Branch in the North-East British Mission.

SOUTH-WEST BRITISH

MARCH 22, 1964, will hold precious memories for 2,250 people in the South-Western part of England. It was on this day that President Mark E. Petersen, of the West European Mission, spoke to the Saints, missionaries, and friends at Colston Hall, in Bristol. President A. Ray Curtis, of the South-West British Mission, organised and conducted the momentous occasion, which was one of the most unforgettable events in the history of the Mission. He and Sister Curtis were more than rewarded for their efforts as they greeted many Saints and friends from every area in the Mission.

The special Conference held many "firsts" for those attending and participating. For many, it was the first time they had had an opportunity to see President and Sister Petersen and to hear an Apostle of the Lord.

Dr. Robert Cundick, from the Hyde Park Chapel in London, beautifully set the musical tone for the meeting with his renditions on the large organ. Other "firsts" were the Relief Society Singing Mothers' Choir with 300 mothers and an MIA Youth Chorus under the direction of Sister Melba Lindsay Burton. Sister Maureen Buck accomplished the huge task of organising and directing a 150-voice Primary

One of the pleasant duties performed by Elder Marion D. Hanks before his return to the United States, was to present a beautiful silk flag to the London Stake Primary President, Sister Joan Kearns. The flag was sent by the Primary General Board to honour the London Stake Primary workers for being top of all Church stakes in increased attendance of children at primary during the year 1962-3.

Children's Choir. Each chorus practised in their individual Branch before attending the meeting in Bristol.

To round off the speaking part of the meeting, two English Saints, President George Walker of Exeter and Jeff Hanney of Bristol gave the audience an understanding of the joys of togetherness in the family unit and the role of youth in the Church.

Three steps to effective teaching

Continued from page 254

begin with the words why, how, what, explain, etc. Questions should be clearly stated. The teacher should wait a reasonable time for the students to answer, giving them an oportunity to think of an answer.

The third basic principle is **APPLICATION.** The teaching of the Gospel is not merely to recite theological principles or memorised passages of the scripture, as important as these may be. The purpose of the lesson and the class is to change the lives of students for the better. For example, we have mentioned "The Nature of God" as the supposed lesson material. After having discussed this subject so that we understand thoroughly the nature of God, the teacher must ask himself and the students:

A, How does my knowledge of the nature of God affect my life?

B, In what way does it change my attitude toward my Heavenly Father when I pray?

C, Do I have any habits that would offend God as I understand Him?

D, What can I do today, tomorrow, this week that will express my appreciation for my Heavenly Father as I now understand Him? (This could involve doing something for another.)

If you can have each member of your class accept the challenge to change his or her life this day, tomorrow, this week and report to you the following Sunday what he or she has done so to do then it can be said you know "how to teach a Sunday School class."

Summer Primaries should be the best

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reads a short story to the group and has the pupils retell the plot in one sentence. The children may need considerable help in making a good summary. Use stories which are on the reading level of the group. At first, help the children decide which is the best of several sentence summaries.

Finger Plays: A finger play is another form of game which young children enjoy. Finger plays are usually little stories that have in them the constituents of story telling that children love. They are full of action. As a rule they have in them the element of repetition. They are written about subjects familiar to the child. For finger plays to be successful the teacher should memorise them. Here is one to teach:

SIX LITTLE DUCKS

Six little ducks that I once knew,
(hold up six fingers)
Fat ones, skinny ones, there were too.
(Wiggle the fingers)
But the one little duck with the feather in his back
(Put hands behind like a tail and turn around)
He ruled the others with his quack, quack, quack
(Hands flap in duckbill motion)
He ruled the others with his slap, slap, slap
(Slap arms against sides like wings)
Down to the water they would go,
Wiggle-waggle, wiggle-waggle to and fro
(wiggle-waggle motion)
But the one (hold up finger) little duck with the feather in his back,
He ruled the others with his quack, quack, quack.
He ruled the others with his slap, slap, slap.
(Repeat actions as above)

A CLOSING THOUGHT

BY ELDER MARK E. PETERSEN
OF THE
COUNCIL OF THE TWELVE

You have been warned

IT IS SAID that the divine "wheels" grind slowly, "but they grind exceeding small."

Some people call those "wheels" the laws of nature and see in them no evidence of a higher power. But all must admit that they do exist, regardless of what we may call them.

No one doubts the law of gravity. To do so would be ridiculous. And no thinking person questions the known conditions governing sickness and health, nor the laws of physics or navigation or chemistry. That would be foolish also.

Then why do we attempt to ignore equally basic laws on the moral and spiritual when they are just as real as the others? Not only are they real, but some of them are closely related to the natural and physical laws.

To shut our eyes to them merely because of a selfish element of supposed personal pleasure or convenience is foolhardy to say the least.

How are these laws related? It is interesting to note.

The Lord said, for instance: "Thou shalt not commit adultery." Immorality today is one of our greatest problems, not alone because a divine injunction is broken, but also because of the threat it raises to life and limb.

A recent report by the British Ministry of Health indicates that immorality is now forcing upon the public a tragic wave of disease which is not only causing affliction among its victims, but is beginning to take a heavy toll of life. Syphilis, now brought out in its true light, is revealed as a killer. It takes more lives in Great Britain than polio and tuberculosis combined. To say that it is no worse than a bad cold is but whistling in the dark.

Syphilis is a killer. It takes adult life and infant life. It destroys eyesight, it cripples, causes deafness, and eats out human vitals like leprosy, only it kills more people than leprosy.

Then is there a relationship between morals and health? Can anyone ignore this law of God and do so with impunity?

It is significant that United States health officials now say that penicillin is a failure in treating this disease, and that whereas thousands of units formerly assisted in removing symptoms, now millions are required, and even then without a cure.

What is the relationship between the divinely given Word of Wisdom and the "facts of life" as shown in health reports? Once tossed off lightly, now this relationship is another matter of life and death. Both U.S. and British officials brand cigarettes as killers which not only induce lung cancer, but disease of the heart and stomach as well.

The Minister of Health in Great Britain ony recently announced that in 1962 there were over 26,000 lung cancer deaths in Britain, an increase of more than a thousand over the previous year.

In an effort to stop this destruction of life, Britain has now begun an educational programme in its schools cautioning students to avoid the use of tobacco, because it is now a known cause of death.

A sign in a railway station in Scotland reads:

DEATHS FROM LUNG CANCER

1940—— 5,308
1945—— 7,978
1950——13,598
1955——19,001
1961——25,288

The more cigarettes you smoke
the greater the risk

YOU HAVE BEEN WARNED

Issued by Ministry of Health and the
Department of Health for Scotland

Measure the cost of liquor in terms of money, health, divorce and death. Is there a relationship then between these proven facts and spirituality?

Spirituality and virtue are portals to happiness. Violations bring death and sorrow.

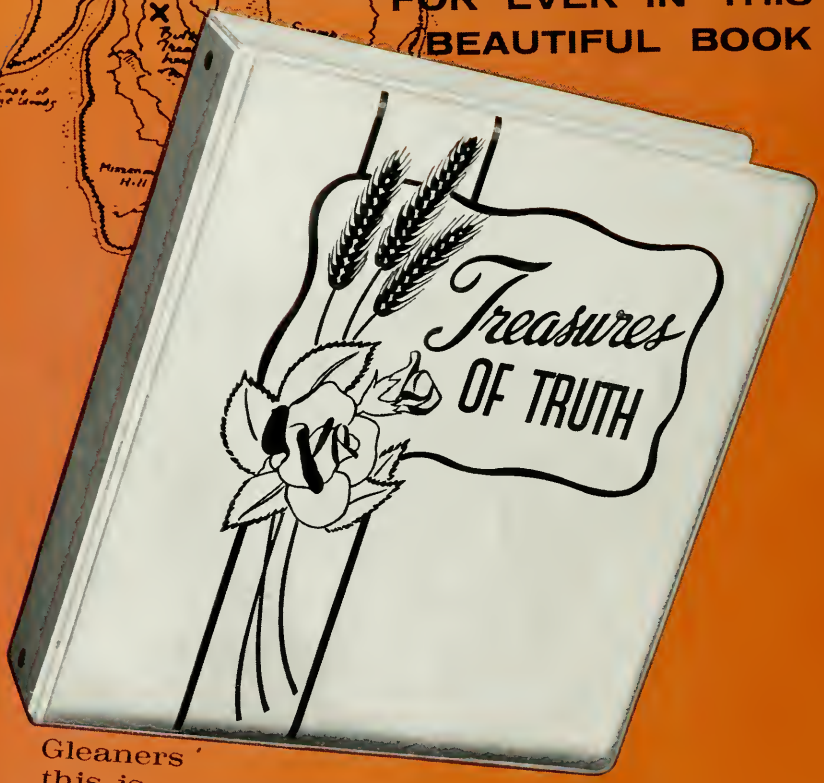
The first cigarette will not cause cancer by itself, but those which follow may. The first drink will not cause death from a bad liver, but all those which follow may. Even the first immoral act CAN and often does bring syphilis. Is the risk worth it?

There is no escaping the cost of sin, no matter how much we may hope to postpone it. "Enjoy now and pay later" is as unsound in the moral sphere as it is in economics.

The wheels of nature—or of God—do grind slowly, it is true, but they grind.

Don't bury your Treasures

MAKE THEM LIVE FOR EVER IN THIS BEAUTIFUL BOOK



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